

# Too Late To Ignores Us

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## No One Left Behind

Strengthen the Street Workers Network in Europe to connect, engage and empower youth in vulnerable situations.

**NO** **Left** **Behind**  
**No One** **LEBY** ©



# Summary

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# The NoLeBy Project

The NOLEBY project, short for “*No One Left Behind*”, was born from a shared concern across Europe: too many young people in vulnerable situations were no longer being reached by traditional support systems. For many years, Dynamo International and its network of street workers had observed a widening gap between institutional services and the daily realities of young people facing social exclusion. Some drifted away from school or employment, others lived in unstable or unsafe environments, and many remained invisible to the very structures meant to protect them. This collective diagnosis led to the creation of NOLEBY as a way to strengthen the presence and effectiveness of street work throughout Europe.

Developed under the Erasmus+ programme and implemented with organisations from thirteen countries, NOLEBY was built as a European cooperation initiative. Its central goal is to reinforce the European Street Workers Network so that young people in vulnerable situations can be better connected, supported, and empowered.

**NO** **Left** **BE** **Behind**  
**No One** **LEBY** 

To achieve this, the project is organised around several complementary pillars. The first focuses on training and professional development. NOLEBY has created learning opportunities for street workers, supported the emergence of a new generation of trainers, and encouraged the exchange of methods and experience across borders. These trainings draw on participatory action research and digital storytelling, which help capture and highlight the lived experiences of young people.

The second pillar of the project is transnational cooperation. NOLEBY promotes mobility among youth workers and, in certain contexts, among young people themselves. These exchanges enable participants to discover different local realities, learn from innovative practices, and build strong connections between organisations working in diverse social environments. As part of this shared effort, the project has also developed common tools, including a monitoring and evaluation system for street work that is currently being tested in several European cities.

The third pillar concerns advocacy. By collecting data, observations, and testimonies directly from the field, NOLEBY aims to influence public policies related to youth. The project seeks to strengthen the recognition of street work as an essential practice in prevention, outreach, and support. It also highlights the structural obstacles that prevent many young people from accessing their rights. Institutional meetings have been organised to present these findings, share national perspectives, and encourage policymakers to better integrate the needs of marginalised youth into their decision-making processes.

Taken together, these components form a coherent project: enhancing professional skills, developing European cooperation, producing knowledge, and contributing to policy change. NOLEBY is therefore not simply a sequence of activities but a collective commitment to increasing the visibility, recognition, and impact of street work. It is built on the belief that young people can only be fully included when those who support them have strong networks, relevant training, and the ability to voice what they witness on the ground.

This first phase of NOLEBY marks a significant step in that direction. It has helped consolidate a European network, create shared tools, and establish the foundations for long-term advocacy. This momentum—rooted in fieldwork and structured at the European level—is what the project aims to carry forward in the years to come.



*RACISM IN  
EUROPE*

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# EMMANUEL



Am 18 years old. I was born in Ghana but moved to Spain when I was 10 years old and I am participating in an European project with Irse Araba.



# FAVOUR

Am 17-year-old born in Spain I live in Vitoria the Basque Country, but with an Nigerian heritage. Deeply passionate about music, i especially enjoy Afrobeats, Percusión is another major hobby. At home, I love exploring traditional Nigerian recipes, blending a love for cooking with cultural roots. Fashion is also a key interest, particularly styles that creatively mix Spanish and Nigerian influences.

# ELISBETH



I Am 17 years old, and I live in Vitoria the Basque Country. My roots are Nigerian, and I enjoy learning about different cultures and experiences. This book is part of a project that addresses racism, and I'm happy to be able to contribute my voice and perspective

# ABDA



I come from Vitoria Gasteiz, Spain. I'm participating in a European project with Irse Araba. One of my aims is to claim about the racism because my family's Algerian.

# Racism in Spain and Europe: What the Numbers Show

Racism means treating someone unfairly because of their origin, skin color, culture, or religion. Sometimes it appears through insults or attacks, but many times it is quieter. It happens when someone is not hired for a job because of prejudice, when people look at them with suspicion for no reason, or when they feel they don't belong in the place where they live.

**Racism is not always visible, but it always leaves a mark.**

In Spain, the data shows that it is still a serious problem. In 2024, the police investigated **1,955 hate incidents**, and **804 of them were related to racism or xenophobia**. This means that almost half of all reported hate cases were connected to racism. Although the total number went down compared to 2023, when **2,268 incidents** were recorded, racial discrimination continues to be one of the most common types. Social organizations also confirm this: in 2024 they supported **more than 590 people** who suffered racism or racial discrimination in their daily lives.

If we look at Europe, the situation is similar. A recent study shows that **45% of people of African descent** have experienced racial discrimination in the last five years. In simple words: almost **one out of every two Black people** in Europe has faced racism. These are not isolated cases but a repeated problem across different countries and in many places: schools, workplaces, public transport, housing, or even just walking down the street.

**Fighting racism requires more than laws. It also needs awareness, respect, and empathy starting from a young age**



# Mahmoud

# Farajalah

Mahmoud Farajalah left Gaza because he could no longer live there safely. He travelled through Egipto and Turquía, eventually reaching Grecia, where he received a basic protection document. In theory, that paper should have given him some stability, but in reality it did not allow him to live with dignity or security. That is why he continued his journey to Bélgica.



Once there, he found himself trapped in a bureaucratic maze. European rules stated that because he already had protection in Greece, Belgium was not responsible for his asylum case. But Greece did not offer him a real option to return to either. As a result, Mahmoud ended up stuck between two countries: one that did not accept him and another he could not go back to under decent conditions. This contradiction, very common in the European asylum system, leaves many people living for years in a kind of legal limbo.

Along the way, he also experienced what can be considered institutional racism. Not because anyone insulted him or acted openly against him, but because the structures and decisions affecting his life were influenced by prejudice and a lack of understanding toward young migrants, especially those from the Middle East. This showed up in things like constant suspicion, repeated interviews where his story was questioned, and very little flexibility to consider his personal situation.

When Mahmoud was detained in a center for people without legal status, this feeling increased. The rules there were extremely strict and applied the same way to everyone, without considering individual histories. He requested temporary leave after his mother passed away — something that is emotionally significant for anyone. However, his request was denied without taking into account what it meant for him. This is a clear example of how a system becomes unfair when it treats people as files instead of human beings.

Overall, Mahmoud went through confusing procedures, unclear decisions, and an administrative structure unable to respond to his basic needs. His story reflects what many organizations have been warning about for years: that the laws and procedures, as they are currently designed, end up harming those who come from conflict or poverty. And that these obstacles — even when nobody names them directly — are part of the institutional racism that still exists in Europe.



# TESTIMONIES





One day, Osas Abubakar, a woman of African origin, entered a bus on her way to church. As she searched for a seat, she noticed an older woman moving away from her with a look of disgust. When Osas sat down on her seat, the woman shouted,

"You shouldn't be in the same place as people like me!" Osas calmly replied, "I can move to another seat if that is what you want."

The older woman began to insult her, but Osas remained calm.

The people on the bus looked away, and no one said a word. Just as the situation seemed to get worst, a young man stood up and defended Osas, telling the older woman that she didn't do anything wrong and deserved respect regardless of her skin color or origin. A young woman also told Osas, "You're not alone," and Osas smiled, feeling a mix of sadness and relief.

The bus fell silent, with the older woman eventually calming down. The young man's actions had shown that there was still kindness in the world. Osas felt grateful for the support, and the incident became a reminder of the importance of standing up against racism and promoting understanding and respect for all individuals.

Opoku Ware was ten years old when he left Ghana to move to Spain. His family had been living in Spain for several years, and after a long time apart, they finally managed to bring Opoku to live with them. He felt nervous, but also excited. He was leaving his friends, his school, and the streets he knew so well, but he knew a new life was waiting for him on the other side of the ocean.

When he arrived in Spain, everything looked big and different. The houses, the language, the weather... even the silence felt strange. But the hardest part was not adapting to the country. It was understanding why, even though he lived there, he did not have the same documents as the other children. His family was legally in Spain, but the process for Opoku to get his passport was long and complicated.

At school, he faced more challenges. Many children did not know how to pronounce his name, and some laughed—not to be cruel, but because they didn't understand. Others looked at him with curiosity because his skin was darker or because he spoke with an accent. Sometimes he felt like he was in a story where everyone knew the rules except him.

But one thing always gave him strength: basketball. In Ghana, he used to play with an old ball made of cloth, but in Spain he found real courts, real balls, and organized teams. When he played, nothing else mattered—not his accent, not his skin color, not his documents. On the court, everyone was equal. And Opoku played very well. He ran fast, jumped high, and had a surprising good shot.

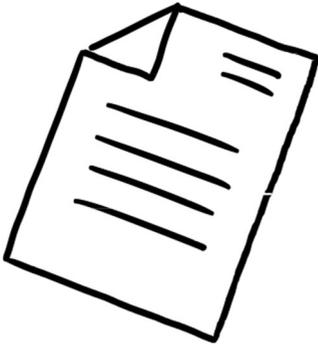
He made friends through basketball. At first they were just kids who played with him, then classmates, and finally real friends. But one problem never went away: the passport. Inside Spain, he had almost no issues. But every time the team traveled to another country, everything became difficult. While the other boys passed quickly through border control with their European passports, Opoku was stopped. He had to show more documents, answer more questions, and wait longer. Sometimes the officers looked at him with suspicion, as if he had done something wrong.

He knew it wasn't his fault. But he also knew it wasn't fair. One day, his team was going to a tournament in Portugal. Everyone was excited. But when they checked the papers, they told Opoku he could not travel because he didn't have the right passport. That night, he cried quietly while holding his basketball. It felt like the world was telling him he didn't belong.

His mother hugged him and said:

—Son, you are worth more than any paper. Who you are is inside you, not in a document.

His school and his basketball club decided to help. They wrote letters explaining who Opoku was: a responsible student, well-liked by his classmates, a talented boy who only wanted a fair chance. Slowly, those voices made a difference. After many months of waiting, paperwork, and interviews, Opoku finally got his documents. When he received them, he felt something open inside him—like a door he had been knocking on for years. He understood something important: the world sometimes builds walls where there should be none. But there are also people who help break them down. And Opoku promised that, when he grew up, he would use his voice to help other children who only wanted a place to grow and dream





It was a rainy day.

After finishing basketball practice, Yussef went to a supermarket to buy some food because he was still hungry. As soon as he walked in, the security guard came up to him and told him, in a rude way, to take off his hood, even though it was cold and raining outside. Yussef was surprised by the guard's attitude, but he decided to ignore him and continue shopping.



While he walked through the aisles, he noticed that the guard was following him, watching every move he made.

When Yussef left the store after paying, the guard stopped him without asking for permission. He grabbed Yussef's bag, checked his items, and even put his hand into Yussef's pockets.

Yussef felt humiliated and angry. He left the supermarket indignant, unable to believe how unfairly he had been treated.





After listening to the stories of their friends Osas Abubakar, Yussef Rachidi, and Opoku Ware, it became clear that racism is not always loud. It does not always show itself with shouting or insults. Sometimes, it hides in small gestures, looks, silences, or words that seem harmless but hurt deeply. Their stories showed that racism does not care about age or place. It can appear on a bus, at school, or at work, reminding people that, for some, skin color defines who they are before they have a chance to show their true selves.

That is why Kalimba exists, a place where everyone can meet. People come from many parts of the world: Africa, Latin America, East Europe, Spain... Every meeting is a small reminder that, beyond judgment, everyone shares something important: humanity. You do not need big words or long speeches.

Sometimes, it is enough to sit together, listen, and be heard. Sometimes they sing or play instruments. These small moments of joy help everyone remember that diversity is not something that divides us it is something that makes us stronger. But music is only one thread. What really matters are the stories people share and the feeling that no one is alone.



Over time, they realized that meeting only among themselves was not enough. They decided to go out, talk to others, and show that behind every face there is a story. No one should be rejected because of their skin. They visited schools, cultural centers, and public squares. Everywhere they went, they shared their experiences and they shared hope.



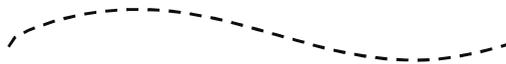
From these stories, they understood something very important: fighting racism is not just about saying it is wrong. It is about creating places where equality is real. It is about showing respect through actions, not just words. Everyone is equal. And only when we understand this can we look at each other without fear or prejudice. Diversity makes people stronger, more human, and more complete.

# IMPLICIT RACISM



Reflecting further, we decided to take it a step further. In these stories, racism can be obvious, explicit, and easy to identify; however, most of the racism that many people experience is implicit: it is not always visible at first glance, but it exists in our institutions, in the way we prejudice and are prejudged by others, in the schoolyard, in the way we communicate, on social media, and in many other areas of daily life.

Below, we present a series of situations where implicit racism occurs and propose strategies to address it from the perspective of BIPOC individuals (a term that includes Black, Indigenous, and People of Color):



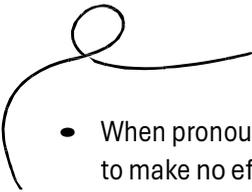
- At school, a teacher unconsciously acts as if you are less capable than your classmates and treats you differently because of your background, giving you easier tasks than the others. We are aware that it is not intentional, yet it can make you feel inferior to your classmates.

**WHAT CAN I DO?** —> To avoid making me feel different, treat me the same as everyone else, and there is no need to make things easier for me.



- About language, in our community the local language “Euskera” is spoken. Migrants are often automatically addressed in Spanish instead of Euskera because unconsciously it is assumed they don’t know the local language. However, the reality is that many of these people were born and studied in the Basque Country and know the language just like anyone else.

**WHAT CAN I DO?** —> Speak to me like you would to everyone else. If I don’t fully understand, I will let you know, but in the meantime, treat me as you would treat anyone else.

- 
- When pronouncing an unfamiliar name from another language, people tend to make no effort to pronounce it correctly, adapting it to the local language without considering the person.

**WHAT CAN I DO?** —> I understand that pronouncing names in unfamiliar languages can be difficult, but what matters most to me is that you try to say it correctly. If you can't, it's okay, the intention is what matters most.

- On a bus, we see a small act of racism: a ticket inspector checks the ticket of a young North African more carefully while a white person watches silently. Staying silent in this situation is another form of implicit racism.

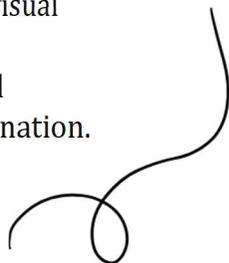
**WHAT CAN I DO?** —> Take action. I know it's hard to step out of your comfort zone, but if you don't act, the system of oppression never changes. When you see racism, don't stay silent.

- An influencer notices that posts where they lighten their skin with filters get more likes. The implicit message is: the whiter I look, the more people will like me, and therefore the algorithm gives me more visibility.

**WHAT CAN I DO?** —> Like posts where people show themselves as they are, without altering skin color. This way, the person doesn't feel the need to use filters to gain visibility or feel more attractive.



Our proposal is an artistic project happening simultaneously in multiple European cities. The idea is for young people to transform public spaces—like squares, parks, or train stations—into creative installations that celebrate diversity and denounce racism in a visual and interactive way. These works could include large murals, participatory sculptures, light projections, or videos with real testimonies from young people who have experienced discrimination.



The most exciting part is that it would be coordinated across countries: participants would plan the action online, unify a common message, and share it on social media using a European hashtag such as #EuropeAgainstRacism. During the event, the community could participate by painting, leaving messages, or interacting with the artwork, and each installation would include a physical or digital space where people could share reflections, experiences, and personal commitments to change.



This action is not only creative and participatory, but also bold and media-friendly, designed to generate conversation across media outlets and social networks throughout Europe. It allows young people to become the protagonists of change, making diversity visible and showing that they can take to the streets—and the continent—to send a clear message: racism has no place in Europe. At the same time, it fosters unity between countries and encourages other communities to replicate the initiative, creating a European movement of young people committed to equality and respect



@diversidadviva



Las fronteras no están en la piel #EuropeAgainstRacism



# A Tought

*A poem for reflection, maybe for all to take a step back and really try to understand where the other is coming from. To be able to understand that my situation is something different than yours and being curious to the other.*

*For us to move forward we have to try to understand eachother.*



Till eftertanke

av Søren Kirkegaard

Om jag vill lyckas  
med att föra en människa mot ett bestämt mål,  
måste jag först finna henne där hon är  
och börja just där.  
Den som inte kan det  
lurar sig själv när hon tror att hon kan hjälpa andra.  
För att hjälpa någon  
måste jag visserligen förstå mer än vad han gör,  
men först och främst förstå det han förstår.  
Om jag inte kan det,  
så hjälper det inte att jag kan och vet mera.

Vill jag ändå visa hur mycket jag kan,  
så beror det på att jag är fåfäng och högmodig och  
egentligen vill bli beundrad av den andre i stället för att  
hjälpa honom.  
All äkta hjälpsamhet börjar med ödmjukhet  
inför den jag vill hjälpa  
och därmed måste jag förstå  
att detta med att hjälpa inte är att vilja härska,  
utan att vilja tjäna.

Kan jag inte detta  
så kan jag inte heller hjälpa någon.

For reflection

Sören Kirkegaard

If I want to succeed  
in guiding a person toward a certain goal,  
I must first find them where they are  
and begin from there.

Anyone who cannot do this  
deceives themselves when they think they can help  
others.

To help someone,  
I will probably need to understand more than they do,  
but most of all, I must understand  
what they understand.

If I cannot do that,  
then it does not matter that I know more.

If I still want to show how much I know,  
it means I am vain and proud  
and really want to be admired by the other person  
instead of helping them.

All true helpfulness begins with humility  
toward the one I want to help,  
and therefore I must understand  
that helping is not about wanting to rule,  
but about wanting to serve.

If I am not able to do this,  
i will not be able to help.



# The flowers are dead

My house is pretty. It's red and green with tiny flowers climbing up the walls.

My neighbors are nice. Flowers bloom on them too- their pollen spreading as we eat shared dinners with burek or ramen or shawarma together.

My city is exciting. There are shops and cinemas and people roaming the streets.

I walk out my front door and descend the few steps connected to a graveled path. An old man who lives in the house next to mine is catering to his intricate yard. He waves politely as I pass, the same way he does every morning. His name is Adnan and the flowers blooming on his head are blue. I return the wave with a genuine smile.

I head to our local library. Upon entering the building, I notice that my favorite book is missing. At the front desk, a blonde lady is clicking away at her computer. There are no flowers blooming on her head. I approach her and ask about my missing book. She tells me they had to clear some space, and the novel I'm searching for is simply not borrowed enough anymore. I look around. Half the shelves are empty where stories about color and rainbows and culture used to rest. Why would they need to be cleared when the space left behind echoes only of silence?

The lady seems annoyed that I'm still standing there and shoves a different book at me. "Here," she says. "I'm sure you'll enjoy this one just as much."

With my mind stained by the lady's words, I leave the library. In my right hand is a novel about a girl in a town covered in white. She's scared of the dark and no color of the rainbow paints her neighbors.

This story is one I would have never chosen myself. But it's easy to be open to suggestion when all the doors of choice have been closed.

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My house is gray. The vibrant colors have dulled and flowers no longer climb up its walls.

As I trudge down my graveled path, the air is still. Adnan isn't out in his yard today, and so he doesn't wave as I pass.

I go to our local restaurant. The menu is sparkling with burek and ramen and shawarma, but the people behind the counter have been swapped for men that look nothing like my neighbors. No flowers bloom on their heads.

When I return to my block, the lights in every house surrounding mine have been turned off. The doors are

locked and the walls scream that nobody's coming home  
and their flowers will never bloom again.

\*\*\*

My house is white. It used to be red and green with  
flowers climbing up the walls. Now the paint has faded  
and parasites nestle in the damp facade.

My neighbors are dead. We still eat burek and ramen  
and shawarma, but my neighbors are dead.

My city is empty. The colors are gone, rainbows have  
ceased to travel the sky and any flower left has withered.

Adnan no longer waves as I pass and there is no more  
food to share.

I recall a few words my great grandmother gave me  
when I was young. "It started with the little things," she  
said. "First they stole our hobbies, then our education,  
then our friends. By the time it crossed the line, the line  
was already erased."

Now my grandmother is dead, and people no longer  
hear her words.

All mistakes left unlearned weigh on my shoulders as  
I step out the front door into our futuristic past.

My name is Mateo, and I live in Sweden.

Is it true what they say- that time is not linear?  
Because what is history if nothing but a repeating cycle  
that we yell at each other to learn from yet never learn  
anything from?

The far-right wave is flooding the world right now, its  
hatred manifesting slowly but surely all over the planet.

I believe in political freedom. I believe in the right to  
express our own views. But when politics cease to be  
thoughts on how to rule a country and become thoughts  
on how to rule each other- it is no longer politics. It is  
the elimination of human rights.

With this I wonder - is my fictional story the reality  
we're heading towards? Because if we keep going like we  
are, I'm afraid it will be.

We need to be highly attentive to what's going on in  
the world right now. We must remember that ignorance  
is not bliss, because if we look away, the roots of hatred  
will fester into the earth beneath us before we have the  
chance to open our eyes.

I believe that all of you reading this are aware of the  
atrocities that happened almost a hundred years ago. I  
also believe that you know these things did not happen  
overnight. We may be in the early stages today, but

that's exactly why we need to change our ways before it's too late. Everywhere I go, I see the growing hatred slipping into the people around me, slipping into my country and all the countries of Europe. Our continent may not be in the front when it comes to the things I described in this story, but we are not as far behind as we think. We cannot stop educating ourselves about what happens when borders and power and money become more important than lives. We are all human beings. I beg you, please do not forget that. We are *all* human beings.





# Accessibility and Disability

Growing up I did not realize that others thought of my father as different. To me, he was a loving dad with a weird but fun sense of humor. He was the man I could open up to about my child-dilemmas and look for guidance. Most important of all, he made sure to make me feel loved and included no matter what. What I came to understand with age was that for others, he was primarily exotic and disabled. My father is deaf. Being deaf means being questioned at every move. Being deaf means judgmental stares and mocking. It means being excluded from society, any society for simply not hearing sounds. However, being deaf is also being a part of a loving and supporting community with endless history and culture. I see what my father lives through, as well as many others and I think it's about time to do something.

The definition of discrimination is according to Cambridge dictionary (Cambridge Advanced Learner's Dictionary & Thesaurus) "Treating a person or particular group of people differently, especially in a worse way from the way you treat other people [...]". While the majority of people can agree that discrimination based on any disability or normative deviation is wrong, ignorance is still present in every society. Politicians and the policies they enforce influence citizens and their mindset. The European Union implementing policies that show tolerance and support for not just deaf individuals but disabilities in general will henceforth

influence all of Europe to accept differences. The EU has a few policies in place today, such as The UN Convention on the Rights of Persons with Disabilities, UNCRPD, which intends to eradicate discrimination against people with disabilities (European Union of the Deaf, ICT & Accessibility, 11/30/2021). While this is a good baseline, to ensure that the workforce, healthcare, education and people in general do not act on prejudice, more action is needed. Across Europe, surgeries such as cochlear implantation is encouraged without enclosing the risks and even forced upon deaf children. There is however an even larger issue with the regulation of genes in embryos. Doctors may in several EU Member States deny women embryo implants that contain genes they consider abnormal or a significant risk, including the deaf gene. While the intention is well-meaning, it does not justify the fact that what they consider a “faulty gene” is actually someone else’s culture and history. Every mother should have the choice of wanting a child, regardless if society considers the child “wrong”. To put an end to legislation that encourages discrimination is the first step towards a more inclusive society.

In Europe, there are approximately two million people that are profoundly deaf and over fifty-one million that have a hearing loss. The needs for each individual differ, but most require some type of hearing aid and adequate communication in the form of national sign language. The World Health Organization Europe has since the year 2023 had a vision of integrating a people-centered healthcare and assistance. Focus being that all deaf and hard of hearing individuals meet their needs. It is an amicable goal that is far from reached. Sweden has progressed and offers healthcare free of charge to the

disabled but still lacks the necessary tools and adjustments for a truly accessible system. Members of the European Union should cooperate and take inspiration from each other to find solutions.

Normalizing disabilities such as mental illnesses, cognitive impairment or physical differences will take tremendous effort. Only half of persons with disabilities are employed, 28.4% are at risk of poverty or social exclusion and more than half feel discriminated against (European Commission, Persons with disabilities). Furthermore, before 2023 the European Union had yet to have real-time interpretation of sign language on their broadcast channel. It is an improvement that was a long time coming and unfortunately there are many improvements that have yet to be considered. So while it will take effort and resources, there really isn't a price on human rights.

In conclusion, there is much to be done. The European Union needs to engage and ensure that the required measures are taken to improve the lives of everyone. We cannot ignore our fellow human beings that may act or look different, because it is not just about my father. It is about everyone who was born different and faces struggles everyday because of a system that was not

built for them. The least we as a society can do, is make the world a bit more accessible.



Hi!

My name is Charlie. I'm born and raised in Sweden. I work in healthcare where I take care of the elderly. I am a proud CODA and SODA which has impacted my stance on politics. If there is something I'm passionate about it is human rights and the right to live as yourself. I can't fix the world, but I would love to make a difference. I'm still naive and young, my ambitions may be out of reach but I won't stop trying to reach my goals. I wrote an opinion piece about the lack of accessibility for people with disabilities and deaf individuals in Europe. Happy reading!





# Daughter of a policeman

## Testimony

Name: Julia

Born: 20-06-2008

Nationality: Polish

Social class: ??????????????????????

I was born into a perfect life. Father was a renowned Policeman of high position. Mother was... She wasn't special, I was told. All she had to do was look pretty and she couldn't even do that for my father.

I'm sorry mom.

When I was 9 I had big problems in school. I bit a classmate and I was put under a psychologist's care. It was the first time someone said my life wasn't perfect. She used the word abuse I think. I don't remember.

I remember coming back home one day from a friend. Mom called, she didn't sound well. There were bottles scattered across the floor when I stepped in. My sister wasn't there. She was the night before. I remember seeing my mother. Her leg was full of bleeding wounds. She looked at me, her eyes all red. I remember her words like they're etched into my brain. "get ready, we're going to the hospital, your sister took too many pills".

As time went by I learned a bit about the world. My father (he didn't deserve the title of dad anymore) loved alcohol more than he ever loved me. "A child wouldn't understand that", I told myself, "but I'm not a child, I'm 11! that's way closer to an adult than a child". My life was going great. I knew what was going on. I knew it was abuse. So why. Why wouldn't my mom just leave? You shouldn't stay with someone that doesn't love you. She told me that herself. I didn't understand it. Maybe I was a child after all.

After a particularly bad fight my sister called the police. My mom got hit and fell to the floor. I was hiding in a room. The police came. My mom tried explaining that nothing was wrong with her cheek red as a tomato. I didn't understand why she would do that, it was stupid. And as they showed up they left. Oh, right. My father was a former policeman of a high position after all. But they saw right? They saw the scars, the fear, the pain. So why did my life not change? Why did we keep on moving like nothing happened?

Police station in [REDACTED]  
[REDACTED] [REDACTED] [REDACTED]  
[REDACTED] [REDACTED]  
[REDACTED].2019

Mrs [REDACTED] [REDACTED]

We have not found a reason to continue the blue card<sup>1</sup> program.

[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]

With regards

[REDACTED] [REDACTED]

---

<sup>1</sup> Blue card - procedure taken in case of domestic abuse

The older I got the more I understood my mother. At 12 I learned of class divide. I was told that I was in the higher middle class. It looked like that on the surface. Living in a big house, 2 cars, never going hungry. I never touched that money though. I lived in that perfect house like a mouse lives in the walls, getting out to steal a bit of food and hide again in a dark corner where it won't be seen. I didn't have money to buy clothes. I wasn't sure when my father would get mad and throw us out. Maybe it would be tomorrow? Maybe never?

I remember sitting with my mom, she was folding fathers laundry. I asked why she won't leave. She told me she grew up poor. She told me she didn't have food on the table most of her childhood. She told me she doesn't want that for me. She told me that she'll take every punch, slap, vulgar word if it's so I don't go hungry like she did. I didn't understand her back then but now...

Was I really middle class or was I stuck in between, having the benefits of one and problems of the other? No one understood.

At 14 I met a girl. She went to the same school as me, the same year even. She was the daughter of one of my teachers. I thought it was cool. It's not like she got any benefits from it. Her mom didn't teach her class. We became friends.

I knew her for a few years at that point. Her class was known as the best one at school back in elementary. She was badly struggling now. It was weird, she didn't get any benefits before, right? But as we were walking to school one day, talking about how our uniforms used to look, I joked how we couldn't wear a slightly off colour of blue or we'd get into big trouble. She was surprised as if we didn't have the same experience at that school.

I guess she and the other 5 kids of teachers in that class had an easier time.

At 16 I tasted freedom. My mom finally got a good paying job and managed to escape. I'm lucky to have escaped

And now at 17 I'm asking the one who is reading this, listen to children, take care of them, because no one believes them. Money speaks loud so let's make the young speak even louder.

**Stop corruption**  
**Stop class divide**  
**Stop abuse**



# **Call for Action !**

My name is Viktor Gabriel Lange, I'm from Lund (Sweden) and I am 17 years old.

This is not a call for action, this is a need for action across the world. We are all facing a problem because we are not taking responsibility for our plastic waste. We as a united population of the planet earth need to take recycling seriously and stop the plastic production in every country, state and region of this planet for it is slowly dying. Oceans, countryside and even our mountains are polluted by human waste. We have to act together, show these delusional politicians that we have an active problem that is ruining our world as we know it and act now, before it's too late.



Together we need to invent new or improve our ways of recycling. We could see what a population is capable of doing when the corona virus plagued the world. We actively worked together to stop the virus and when the whole world came together we stopped the virus in just 3-4 years. So why can't we do the same with the plastic problem?





# Humanity's Dark Agenda & Fall Of The Global Systems

## Introduction:

From the very beginning of my life, I knew I was somehow different. I was a quiet child who observed more than spoke, because there was simply no place for me in society. I felt that my soul had come into this world for a reason, that it longed for something global. I feel constrained by a single understanding of life; I burn with a desire to live more broadly, to embrace everything possible and impossible within myself, transcending the boundaries of human understanding. I have always had a desire to break away from the system and not follow the beaten path of others. I don't consider myself special or some kind of reformist genius, but I still think my words have meaning.

I often felt like I was being looked at, but not seen. Just like the world we consider familiar: the systems we see but don't notice. After all, what we see in Ukraine, Sudan, and Syria concerns everyone—because human nature is the same, and the system was created by people for people. I've always known that to change something, you must first see the truth, not what's being sold to you. However, the problem has always been that people believe what sounds easier, what seems right and logical, but they never try to dig into history and extract their own truth. Just as we learn to see the truth in our own lives, we need to learn to see the truth in the systems that govern billions of people. In this chapter, I will attempt to show how the global security system is crumbling under the rotteness of human nature and tries to build something on top of the corpses of people that died suffering literally just to their benefit and ambition.

## I want to divide this chapter into separate parts:

- 1 - What is the UN and why was it created?
- 2 - How the UN made a global mistake and how countries abuse the power they were given.
- 3 - Why the UN can't stop the war in Ukraine and why this concerns us all.
- 4 - Why all past ideas are ineffective because of our selfishness.
- 5 - My personal idea of how to change the system that governs our lives.
- 6 - Conclusion

In addition:

- 7 - About the author

# 1. What is the UN and why was it created?

The United Nations (UN) is an international organization founded in 1945 after the devastation of the Second World War. Its main goal was to prevent another global conflict and maintain peace, security, and cooperation among nations. The UN was created as a forum where countries could discuss their differences, resolve conflicts diplomatically, and work together on global problems such as poverty, disease, and human rights.

One of the key bodies of the UN is the Security Council (UNSC), responsible for maintaining international peace and security. It has the power to make decisions that member states are obligated to implement, including imposing sanctions or authorizing peacekeeping missions. The UNSC consists of 15 members: five permanent members (China, France, Russia, the United Kingdom, and the United States) with veto power, and ten non-permanent members elected for two-year terms. The veto power was designed to ensure that the most powerful countries could not be forced into decisions against their core interests, but in practice, it often allows them to block actions even in situations of widespread injustice.

The UN was created with a noble idea: a system where humanity could cooperate and avoid repeating the horrors of war. But as we will see, the ideals of the UN often collide with human nature, political interests, and the limitations of power, leaving many global crises unresolved.

## 2. How the UN made a global mistake and how countries abuse the power they were given.

When the UN was created, the founders feared one thing more than injustice: they feared another world war.

To prevent it, they built a system where the world's strongest states were given permanent seats and the power to veto any decision in order to protect themselves in extreme situations.

This became the original sin of the United Nations.

The logic was simple:

*“If the great powers are included and feel safe, they will not start another war.”*

But there was a fatal flaw:

the founders never created a mechanism to remove a permanent member, even if that state became the very threat the UN was meant to prevent.

There is no rule, no procedure, no emergency clause that allows the UN to strip a country of its permanent seat for crimes against humanity, genocide, aggression, or systematic violations of human rights.

The system is designed so that the guilty can protect themselves — by using the veto power that was meant to protect the world. But statistics show us that: since the inception of the UNSC, 59 vetoes have been cast to block the admission of member states to the UN and 43 have been cast to block nominees for Secretary General. At the same time, **no veto has ever been cast to stop a war.**

This is not an accident.

This is a **design failure.**

At its core, the UN Security Council is a structure that relies on the morality of the powerful — ignoring the darkest truth about human nature: power does not make nations responsible; it makes them untouchable.

**The psychology of power:** what the UN refused to understand

Niccolò Machiavelli wrote centuries ago that the nature of power is inherently self-preserving. A ruler, he said, will always act to maintain his position, even at the cost of morality.

And when a system gives someone power without fear of consequences, it creates conditions where the abuse of that power is not an exception, but an inevitability.

The UN believed that states would behave better than individuals. But states are ruled by individuals — and individuals follow the same psychological laws:

- Power seeks survival.
- Survival seeks control.
- Control seeks immunity.
- Immunity creates abuse.

The Security Council made the same mistake that many political philosophers warned about: they assumed that justice grows out of agreements.

In reality, justice grows out of *limits* — and the Security Council has none for its most powerful members.

How the flaw became a weapon

When a permanent member commits aggression, the system collapses instantly.

The state breaking the rules also becomes the state responsible for judging itself.

It can veto investigations.

It can veto sanctions.

**It can veto even the recognition of its own crimes.**

A state can commit atrocities — and then legally block the world from responding.

This is not a loophole.

This is a structural contradiction:

the UN was created to prevent the abuse of power, but it simultaneously created the safest sanctuary for that abuse.

The founders believed that fear of war would force the strongest nations to behave responsibly.

But they underestimated the one force stronger than fear:  
**the desire to keep power at any cost**

### 3. Why the UN can't stop the war in Ukraine and why this concerns us all.

I do not write this as just an observer.

I write this as someone who lived *inside* a war and now lives with its echo.

I was thirteen when I first understood what fear is — the kind that doesn't fit inside a body. I sat in a basement, hearing explosions, hearing screams — and seeing people who are no longer alive. I saw eyes searching for help where help was impossible. And the feeling that remains afterward — it does not go away. It turns into duty. Into obligation. **Into the impossibility of staying silent.**

I left to save my own life.

But my loved ones stayed — alone with *death*.

And from that moment on, I have carried a guilt that cannot be cured by words or any therapy. That is why, when I speak about reforms, it is not political analysis. It is pain translated into the language of systems.

It is an attempt to explain why millions died not only because of the aggressor — but also because the only global structure created to protect us from war became paralyzed by its own rules.

The UN tried to help Ukraine.

There were resolutions.

There were discussions about peacekeeping missions. There were words of support.

But all of it broke against one single word: **veto**.

Russia, the aggressor state, sits in the Security Council — the very body meant to stop such wars. And this means only one thing:

the system's hands are tied by the system itself.

The UN cannot stop the war in Ukraine not because it doesn't want to, but because it was built in a way that places one country above millions of lives.

This is not a mistake of today.

This is a mistake *built into the foundation*.

When the Security Council was created, no one wrote a rule stating that a country committing genocide, aggression, or violations of international law automatically loses its veto power or its place among the P5. No one even imagined that one of these countries could destroy another — and then personally block all decisions against itself.

Today we see the result:

five countries stand above the world.

And if one of them chooses to destroy another — the system is *powerless*.

But why does this concern everyone?

Because Ukraine is only one stop in an endless loop of history.

War is not an exception.

**War is a natural outcome of human nature.**

We repeat the same mistakes because:

- humans are inherently selfish
- we see only our own pain, our own flag, our own people
- systems are created not for everyone, but for those who sit inside them
- people are easier to divide than to unite
- power always breeds the desire for more power

And out of this, war grows.

As long as the world remains divided — by borders, by cultures, by fears — war will always return.

And when it returns, it won't matter which country it hits — no one is protected as long as the security system serves **the powerful, not the vulnerable**.

Today it is Ukraine.

Tomorrow it may be any country. *Yours*. Someone else's.

War is history.

And history is a circle that repeats when we refuse to learn.

And that is why we cannot talk about economics, education, or social reforms while no country in the world has a guarantee of safety.

Without global protection, all other systems collapse:

the economy falls, education stops, human rights disappear, people flee, cities turn into ash.

We cannot heal individual parts of the body if the heart has long stopped beating.

And today, the heart of global security — the UN — is working only at half-strength, because its arteries are constricted by one word: veto.

And until we change the system — the systems within countries will *never* truly function.

#### 4. Why all past ideas are ineffective because of our selfishness.

For decades, scholars, politicians, and activists have proposed countless reforms for the United Nations. They suggested new structures, expanded memberships, longer terms for temporary members, even more committees to supervise peacekeeping and human rights. On paper, these ideas seemed promising. But in reality, they are all variations of *the same illusion*.

The problem is not in the structure itself, or in the number of seats, or even in the rules of procedure. The problem is in *the people*. **Humanity is the system's weak point.** Every idea that has ever been proposed assumes that those in power will act in the interest of peace. But power is *never* surrendered for the sake of others. Power is sought for the *benefit of oneself*.

The proposals to increase the number of permanent members in the Security Council, or to rotate temporary members more frequently, might seem like a solution. But they *do nothing* to remove the **veto**, the ultimate tool of self-interest. Countries will always protect their *own interests first*, even when the world is burning around them. They will use their power not to save millions of lives, but to ensure their own influence, their own advantage.

It is not Russia or China that is the tyrant here. It is not even the UN itself. The tyrant is human selfishness, the relentless pursuit of advantage, prestige, and control. Every country, every leader, every diplomat—no matter the rhetoric—acts first for themselves, and second for the world. This is why all past reforms fail. They fail not because the ideas are weak, but because human nature remains **unchanged**.

We destroy the system even when we claim to protect it. We build structures “for the people,” yet every action is guided by self-interest. Every seat on the council, every veto used, every negotiation manipulated—this is not a malfunction. This is human nature. Until we confront this, until we recognize that no structural change can succeed without addressing the selfishness at the core of power, the cycle continues. Wars continue. *Lives continue to be lost*.

And so the truth is simple, yet bitter: the system will never work if we do not first work on ourselves. The UN, with all its rules, resolutions, and ambitions, will always be paralyzed by human selfishness. Until humanity learns to prioritize justice over advantage, peace over power, every reform will remain an illusion—a beautifully written promise that crumbles under the weight of our **ego**.

## 5. My personal idea of how to change the system that governs our lives.

I have thought long and hard about this. And I know one thing for certain: the only way to save lives, to give the world a chance to truly protect itself, is a complete reform of the United Nations system.

The UN has existed for over eighty years. Eight decades of promises, resolutions, and speeches. And yet, what worked in the past does *not* work now. The world has changed, people have changed, and the old rules are no longer enough to prevent tragedy.

For the UN to matter, countries must have real motivation to participate—and fear of losing their place. Positions should not be inherited like a crown, nor claimed because of past victories. They must be earned, through actions that truly benefit humanity.

History has shown us otherwise. The permanent members of the Security Council, the P5, hold power not because they safeguarded peace, but because they won a war. And like the pigs in *Animal Farm* by *George Orwell*, they claim privileges, claiming it is “*for the good of society*,” while reality tells a different story.

Here is what I believe could fix this broken system—a framework that respects justice, rewards action, and punishes abuse:

# Core Principles

- Dynamic P5: Seats in the Security Council are no longer permanent. Countries earn their positions based on merit, contribution to the global community, and respect for international law. Power must be deserved, not inherited.
- Ranking and International Points System:
  - Points are awarded for peacekeeping missions, protection of human rights, participation in global initiatives, and other tangible contributions.
  - The higher a country's score, the greater its chance to enter the P5.
- Automatic Removal for Violations:
  - Aggression, genocide, or war crimes result in *immediate loss* of seat and ranking.

**No excuses.**
- Power Exchange for Security:
  - Absolute veto power is not entirely removed, because in reality it cannot simply be taken from the P5 without their consent. Instead, it is limited and conditional, designed to prevent abuse while maintaining a sense of influence.
- To make this work, we *must* offer the P5 incentives to accept these reforms: new privileges, influence, or protections that do not harm the world, but give them reason to cooperate. Because no one will ever give away their power willingly, *unless* they get offered something even better than what they had before
- This creates both motivation and fear: countries must act responsibly or risk losing their earned status.
- A Moving Elite:
  - The P5 is no longer static. It becomes a “dynamic elite,” shaped by actions, not history. Leadership must be earned continuously, not inherited once.
- Carrot and Stick System Embedded:
  - Nations are encouraged to act responsibly, to cooperate, to protect the world—because doing nothing or abusing power comes with immediate consequences. And from the other hand, if they participate, bring an impact to the world, they can earn a privileged position with fairly deserved power.

## The Goal of Reform

This system is designed to create accountability, fairness, and function where none existed before.

It is designed to force nations to take real responsibility, to collaborate instead of compete, to think about the lives they affect, not the privileges they inherit.

It is designed to reduce abuse, enforce transparency, and encourage a world where power serves people—not the other way around.

Because as long as the system is broken, no matter how advanced our technology, no matter how much we talk about progress, the world remains at risk. Economies collapse, education stalls, human rights vanish, cities turn to rubble.

Of course my idea may be not perfect yet, there may be many flaws as well and i understand that fixing something huge like that can take years and even decades, but i believe that my idea has some verity in it. I am only seventeen, haven't even got into University yet, so of course there still are many things that i don't know and didn't consider in my reform suggestion. But I know this: we cannot save the world by fixing pieces in isolation. The system must be rebuilt. The heart must beat again. Only then can the other organs—the nations, the institutions, the people—function as they should.

## 6. Conclusion

I didn't write this to  
blame.

I wrote this to *remember*.

To remind myself — and anyone who reads this — that systems are built by people,  
and people carry both light and darkness inside them.

The United Nations was created with hope.

It failed not because hope was wrong, but because humans are *flawed*.

Because we repeat our mistakes.

Because we rarely question the structures we inherit.

But we can change them.

If war taught me anything, it's this: nothing is permanent. Not safety. Not peace.  
Not even the systems we once believed were unshakeable.  
And if nothing is permanent, then **nothing is impossible to rebuild**.

Maybe my ideas aren't perfect.

Maybe this vision will change as I grow, learn, and understand more.

But doing nothing is *worse* than being imperfect.

Silence is a luxury that those who survived don't have.

The world doesn't  
need another  
speech. It needs  
courage.

It needs honesty.

It needs people who are ready to look at the system and say:

*"This isn't working. And we can do better."*

I am only seventeen.  
But I believe that even one voice can be the beginning of movement.  
And if one day the world becomes safer — even a little — *then everything I lived through will at least have meaning.*

This is not the end.  
This is the beginning of asking the right questions.

## 7. About the author

My name is Masha, I am seventeen years old, and I come from Ukraine — a place where my childhood ended the day the war began. I spent nights hiding in basements, listening to explosions, learning too early what fear and loss sound like. Later I left my country to survive, moving to the Czech Republic while most of my family remained at home, facing danger I could no longer shield them from. This experience shaped not only my worldview, but the urgency with which I speak about global systems, responsibility, and reform.

I am a student driven not by grades, but by curiosity. I study languages, psychology, philosophy, history, and politics because they help me understand the world — and myself. I draw, I write, and I pour my pain onto paper, turning personal wounds into reflections, ideas, and visions for the future. Writing is my way of breathing when the world feels too heavy.

I dream of contributing something meaningful to humanity, of leaving behind ideas that help change how systems work and how people think. But dreams are not always easy: I face financial limitations and cannot yet apply to the universities I wish for. I struggle with my physical and mental health, and much of what I overcome, I overcome alone.

Yet even through all of this, I keep going. Because I believe that people who survived destruction understand the value of peace more clearly than anyone else. And I believe that even someone young, someone without power, someone from a ruined city — can still change something in this world. And in the near future, I plan to create my own books — not only about global structures and politics, but also about systems of the human mind, the nature of power, and the hidden architecture of the world we all share.

I am young, but I have seen enough to know that silence is dangerous. And so I *choose to speak*.

This chapter is the beginning of my attempt.





# **Too Late To Ignore Us**

We, the young people of Europe, are the generation that will inherit the social, economic, and environmental challenges of today. We live in a time of rapid change, with new opportunities but also real risks to our security, well-being, and future. Through our voices and experiences, we want to make it clear what matters most to us and what concrete actions we believe are necessary for Europe to become a fairer, safer, and more inclusive place. This document reflects our expectations and demands in five key areas: security, social cohesion, economic stability, public services and mental health, and the environment. It is a call for policies that genuinely listen to young people and respond to the realities we face every day.

# 1. Safety, Crime and International Conflicts

We feel increasingly unsafe, both because of everyday crime and because of global tensions. We are particularly worried about the rise of far-right parties and narratives, which create fear, division and hostility within our societies. This political shift directly endangers vulnerable communities and weakens social cohesion across Europe.

We also feel that Europe is not acting strongly enough in major conflicts — in Ukraine, Gaza, Congo, Sudan and elsewhere. This lack of clear action or firm engagement gives the impression that human lives are being disregarded.

Cultural tensions also persist where integration policies are insufficient.

In response, we expect Europe to strengthen public safety without stigmatizing specific groups, to improve the effectiveness and fairness of the justice system, and to reform police training with more empathy, less discrimination and a deeper understanding of social issues.

We also call for a transformation of the prison system so that it focuses on rehabilitation instead of punishment.

Finally, we call for stronger European involvement in the prevention and resolution of international conflicts.

## **2. Social Inequalities, Discrimination and Social Cohesion**

We witness racism, normalized hatred and structural discrimination in everyday life, particularly affecting people with migrant backgrounds or those who move to Europe from other regions.

Many of us feel a strong sense of injustice: the feeling of not being considered full members within our own countries, or of being treated as outsiders even when we were born or raised here.

We face persistent segregation, significant inequality between wealthy and poor neighborhoods, and growing individualism that erodes social connections. The pace of life — always faster, always more demanding — makes it harder to build stable relationships and adds continuous pressure on young people.

We expect Europe to take firm action against all forms of discrimination, to foster more positive public attitudes toward migrants, and to support the integration of newcomers.

We also ask for a reduction of the power and privilege gaps between different social groups, and for a genuine fight against corruption and the undue advantages enjoyed by certain political leaders or high-status individuals.

# 3. Economic Situation, Employment and Cost of Living

The cost of living is one of our biggest concerns. Everything is too expensive: transportation, travel, housing, daily essentials. Many of us say that it has become impossible to live decently, let alone imagine building a family or planning long-term projects.

We face unstable jobs, low wages and limited employment opportunities for young people.

On top of this, there is a deep frustration about how public money is used. From our testimonies, several issues are clear:

- tax revenues appear to fund political salaries and privileges more than essential public services,
- certain national groups are left behind by political decisions, privileges and benefits seem concentrated among high-status individuals rather than serving the population at large.

This is not a general feeling; it is a direct experience.

We call for a significant reform of the education system to give students more agency and participation in school life. Currently, schools leave too little room for students to have a real say in decisions that affect them, and we want systems that genuinely encourage creativity, arts, sports, and active involvement.

We also ask for financial support for studies, similar to systems like Sweden's, and for stronger social support services within educational institutions to help all students succeed.

We also expect more affordable, or even free, European public transport to reduce our expenses and improve our mobility.

# **4. Social Systems, Mental Health and Public Services**

We face major difficulties accessing essential services, especially mental-health support, which appears in nearly every testimony.

Waiting times are too long, support is insufficient, and schools often lack dedicated mental-health services.

We also see a lack of coordination between public and private healthcare providers, creating unequal access and additional barriers.

Education is another major source of pressure: too little space for creativity, arts or sports; too much performance pressure; and too little involvement of students in decisions that affect them.

We expect a significant reinforcement of mental-health services, shorter waiting times, improved coordination across healthcare systems and long-term psychological support.

We also call for an education system that includes more creativity, arts and sport, and gives students more agency.

Financial support for studies and stronger social services in educational settings are essential to ensure a dignified life.

Finally, we want more initiatives that encourage real-life social connections, as a way to counter the isolation created by digital technologies.

# 5. Environment and the Future

We are worried by declining commitment to climate action, even as the crisis intensifies. This affects our trust in institutions and our outlook on the future.

We believe Europe must act faster and more decisively.

We want accessible, better connected and more affordable sustainable transport across Europe, as well as stronger environmental policies and the development of sustainable food systems and responsible resource management.

We also call for healthier, more mindful uses of technology to protect human relationships and improve overall quality of life.

# Conclusion

We call on European policymakers to take our voices seriously and act decisively. We ask for reforms that ensure safety, fairness, and opportunities for all, that fight discrimination and exclusion, and that strengthen mental health support, education, and public services. We want a Europe where the cost of living is manageable, where young people can find stable work and affordable housing, and where we have a real say in decisions that affect our lives. Finally, we demand stronger European involvement in preventing and resolving international conflicts, and concrete actions to secure a sustainable future for our generation. Europe must not just be a political idea, but a place where young people can truly thrive.

**NO** **Left** **BE** **Behind**  
No One **BY** ©



# **Recommendations from Social Street Workers**

## **1. Social street work as a preventive methodology to reach the most disadvantaged young people.**

Social Street Work is a methodology to approach the needs of youth in vulnerable situations based on Human rights, participation, and Intercultural dialogue as a response for No One Left Behind.

Our experience reminds us the essential that many of the solutions our young people need already exist somewhere in Europe. Erasmus+ is the bridge that allows us to learn from one another and put those solutions into practice. As such we fully believe in the importance of having inclusive participation of everyone concerned by the Erasmus+, especially young people and those who work with them across the different sectors.

We are here to advocate for a stronger focus on youth involvement in order to leave no One Behind.

2. Social street work, is clearly a methodology of regular solidarity towards the young disadvantaged people in order to create equal opportunities for all of them around Europe. The Erasmus+ enabled this solidarity beyond the borders, raising the standards of social street work everywhere.

The inclusive non-formal and informal education, intercultural learning and civic-oriented youth activities, develop democratic freedoms to all of us, increase our resilience to the challenged realities, to crises, to individual needs, to the harmful practices. So, the youth component in the Erasmus+ program should be equally important as formal education and training. Civic participation and personal growth give voice to the young people in our society and support the holistic development of them.

Social street work are the key approach in transforming the young people's experiences into policies that respond to their needs. This should be clearly recognised as decision-shapers within the youth sector, also, as "contact points" at national and European level, acting as carriers of European values and knowledge transfer among Europe and the disadvantaged contexts abroad, strengthening the deep commitment to human rights.

These dimensions within Erasmus+ programme are valuable for European social cohesion and shape constructive pathways for young people who are flirting with polarisation.

Finally, we call the European Parliament to reinforce the Erasmus+ program for the period 2028-2034 in order to develop the means for young people in vulnerable situations in all actions of Erasmus+ program for No one left behind.

By empowering the young people in vulnerable situations it reinforces the social resilience and democratic future of Europe.

### 3. All young people, regardless of their background or circumstances, have the inherent right to access universal human rights, including education, social services, healthcare, employment, housing, and youth-centered opportunities.

They also have the right to meaningful participation and to be included in their communities and in society at large. Furthermore, all young people must be protected and safe within their living environments. Despite these fundamental rights, many young people—particularly those facing social exclusion, discrimination, or living in vulnerable contexts—encounter significant barriers to accessing the services and opportunities they are entitled to.

Social street work has proven to be an effective, rights-based methodology that reaches young people directly in their living environments, establishes trust, and supports them in accessing services, exercising their rights, and building pathways for inclusion.

#### Why Social Street Work Must Be Recognised

Social street work is a frontline, community-based methodology that:

Reaches young people who are disconnected from formal systems.

Promotes access to universal rights in real-life contexts.

Strengthens participation, agency, and social inclusion. Provides early intervention, preventing escalation of risks.

Ensures the safety and protection of young people in their living environments.

Recognising and investing in social street work at the European level is crucial for ensuring that no young person is left behind.

What We Recommend

We call on the European Parliament and other EU institutions to formally recognise social street work as an essential methodology in youth inclusion, protection, and rights-based work. This recognition should include:

1 - Creation of a European Policy Framework acknowledging social street work as crucial for:

- ➔ Guaranteeing access to youth rights.
- ➔ Addressing current and emerging challenges affecting young people.
- ➔ Strengthening social cohesion and inclusion across Member States.

2 - Integration into Structural EU Youth Documents and Strategies

Ensure that social street work is explicitly referenced in:

- ➔ EU Youth Strategy documents.
- ➔ European Commission charters and frameworks related to youth rights, inclusion, and participation.
- ➔ Intersectorial strategies on social services, community development, and public health.

3 - Financial Prioritisation and Long-Term Support. Adequate and sustained funding is essential for social street work to be effective. We recommend :

- ➔ Prioritising social street work in EU budgets and funding mechanisms.
- ➔ Creating long-term, structural lines of financing accessible across all Member States.
- ➔ Supporting capacity-building, training, evaluation, and professional recognition for street educators.

Recognising social street work at the European level is not only a matter of policy—it is a matter of justice. By supporting this field, the European Parliament can strengthen youth rights, ensure greater inclusion, and respond effectively to the realities faced by many young people across Europe. We urge Members of the European Parliament to champion this recommendation and to work toward a Europe

where every young person has the opportunity, support, and safety they deserve.

## Social Street Work: An Approach for the Promotion, Inclusion, and Empowerment of Young People

It is requested that Erasmus+, in addition to funding activities for its beneficiaries, also support the organisations that bring Erasmus+ to life in the field, particularly those that reach out to the most disadvantaged groups, such as social street work organisations.

Civil society organisations, in all their diversity, play a fundamental role: they represent the plurality of programme beneficiaries and possess key expertise needed to ensure its effective and inclusive implementation.

For social street workers, the goal is to be as easily and simply accessible as possible to communities of children and young people living in precarity and experiencing multiple forms of exclusion. Because of their proximity to, or integration within, the most marginalised environments, they constitute the first and often the last link in the chain of social support and education when all other institutions have failed.

In practice, social street work supports those for whom formal systems designed to address social problems and symptoms are inadequate. This support enables them to integrate into society and play an active role in it, while fully thriving.

We therefore advocate the creation of a dedicated European budget line for social street work initiatives in all Member States. A European framework should be recognized to professionalize social street workers and, through the Erasmus+ programme, support cross-border exchanges of methods and training among practitioners.

Social street work is an effective and proven approach to reaching people who are often excluded from traditional services, such as street-connected youth and children, undocumented migrants, people experiencing homelessness, and individuals living in highly disadvantaged neighbourhoods.

By meeting them where they are, building trust, and connecting them to essential services (education, health, housing, employment, protection), street work fosters inclusion and the exercise of rights in line with the values of European integration.



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